Negro, Colonization of - 1930.

# American Negroes Would Turn Turks

Constitution
5-23-30

Istanbul, Turkey, May 24.—(AP)—The suggestion that American negroes should turn Moslem because the Moslems are devoid of color prejudice and migrate to the vast underpopulated farming lands of Anatolia today was made by Ali Mehmed Bey, whose former Christian name was James Lummax.

Atlanta Ga.

Ali Mehmed Bey is leader of a delegation of Moslem negroes from Detroit, Mich., going to Angora to ask the Turkish government to grant them citizenship and farm lands.

If they are successful, 83 Moslem negro families will leave Detroit for Angora, he said, constituting the first American migration to Turkey.

## CALLS NEGROES TO ISLAM.

### Detroit Man Would Lead Exodus to Anatolia, Fleeing Color Prejudice.

CONSTANTINOPLE, May 24 (AP).—The suggestion that American Negroes should turn Moslem because the Moslems are devoid of color prejudice and that they should migrate to the vast underpopulated farming lands of Anatolia was made today by Ali Mehmed Bey, whose former Christian name was James Lummax.

Detroit Mich
5-25-30

Ali Mehmed Bey is leader of a delegation of Moslem Negroes from Detroit, going to Angora to ask the Turkish Government to grant them citizenship and farm lands.

If they are successful eighty-three Moslem Negro families will leave Detroit for Angora, he said, constituting the first American migration to Turkey.

# Islam Calls Negro

St. Louis Argus

DETROIT, May 28—Word has been received here from Constantinople, Turkey, that Negroes in America are invited to come to the Capitol of this vast Moslem country to evade the injustice of race prejudice. The suggestion that American Negroes migrate to the vast underpopulated farming lands of Anatolia is being earnestly made by Ali-Mehmed Bey, whose former Christian name was James Lummax.

5-30-30

St Louis Mo.

Ali Mehmed Bey is leader of a delegation of Moslem Negroes from this city, going to Angora to ask the Turkish government to grant them citizenship and farm land.

If they are successful eighty-three Moslem Negro families will leave Detroit for Angora constituting the first American migration to Turkey.

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## AN INQUIRY NECESSARY

A DETROIT Negro named James Lummax, who has adopted the Moslem religion, is urging colored men and women to go to Anatolia and become Moslems like himself. He says the Turks have no color prejudice and the rich farming lands there are underpopulated. They offer great opportunity to his people, he declares, and a small party will soon start from America.

The federal authorities will no doubt inquire into Lummax's proposals. It is only a few years since a Negro in New York City obtained large sums of money from members of his race with the promise to start an independent Negro republic in Africa. He even bought a broken down steamship as the nucleus of the line he promised to run between Africa and America, but the inquiry set on foot by the government resulted in his arrest, owing to the glaring misrepresentations which he made.

There are rich lands in Anatolia, but they have been settled for many centuries. The vast plateau region is described as like the intermountain territory of western North America, with an annual rainfall that averages about that of Nevada. Like Nevada, its few rivers run into large salt or brackish lakes. A great part of the plateau country is a real desert which supports neither man nor beast and explorers frequently have expressed wonder that the ancient Hittites ever managed to exist there.

For seventy-five years and more many thoughtful Americans have viewed with grave concern the vast and growing group of unassimilable colored people in this country and suggested their colonization in some other quarter of the world as the only solution, but almost invariably they have selected the fertile and thinly populated districts of Africa, and not those of Asia, for such a colony. Lummax, however, is making no practical contribution toward such a step. He is wholly without knowledge of the region where he proposes to land his colonists, has acquired no lands for their settlement, and made no provision for their employment. Like his predecessor he will eventually run afoul of the federal laws which were enacted to curb such irresponsible promotions.

# New Fake Solution of Negro Problems

Daily Worker
N.Y.
6-20-30

By I. AMTER.

THE latest slogan for emancipation of the Negroes is to turn Mohammedan.

James Lummax of Detroit, now parading the Turkish name of Ali Mehmed Bey, proposes that the Negroes shall emigrate to Anatolia, secure Turkish citizenship and thus begin life anew under Mohammedan rule.

Ali Mahmed Bey, a Moslem from Detroit, declares that eighty-three Moslem Negro families will leave Detroit for Angora, provided the Turkish government grants them farm lands and citizenship.

It was while in Detroit that Lummax, alias Ali Mohmed Bey, apparently worked out his "racket." Farm lands will be given to the Negroes—that is, to him, Lummax. The Negroes will require machinery and equipment to operate the farms, and Lummax and his friends unquestionably will organize the company to supply them. Steamers for transportation will have to be furnished; it is Lummax who will accommodate them—a la Garvy. Communities will be established in the "new home." Lummax and his friends will be willing "servants to the people"—like President King of Liberia. And then the "racket" will be complete.

These are the concoctions of self seekers and frauds taking advantage of the misery of the race, and mentally, morally and physically afraid of facing the real problem in all its nakedness.

Negroes in Anatolia will be subjects to Turkish laws, which are not known to be favorable to workers and farmers. Rather, being capitalist laws, in a country just emerging into modern capitalist forms, they fall hard on the working class. If, on the establishing of Negro communities, they have "their own" leaders and rulers, it will be a duplication of the situation in Harlem—Negro landlords and real estate sharks exploiting the Negroes even worse than the white landlords (by taking advantage of common racial origin), or it will be like Chicago, where the mass of Negro voters is considered "entitled to representation through one of their own race"—and as a result, Mr. De Priest—one of the corrupt political gang—is selected by the political machine to represent the Negroes.

This will inevitably be duplicated in Anatolia, as everywhere else in the capitalist world.

The Negroes have had sad experience with that messiah, Garvey. They gave their possessions, their enthusiasm, their energy to the building of a zionist movement; back to Africa. The movement collapsed through its failure to consider that capitalism means exploitation—that capitalists want Negroes in the United States because they represent cheaper labor power; and that even if they had been allowed to emigrate to Africa the same relations of capitalist exploitation would have been established. Moreover, exactly this has happened with the Jewish zionist movement in Palestine.

Garvey taught the Negro a lesson—and the experience of the Soviet Union, particularly the splendid achievements of the Five-Year Plan, have taught another significant lesson: only by destroying the capitalist system with its inhuman, brutal exploitation, with its seperation of the masses, its pitting of race, creed, nationality and color against one another, can the problems confronting the masses of colored and white workers be solved.

"Color prejudice," which Lummax, thinks will be eliminated in Anatolia, is a capitalist phenomenon which is being continued and intensified for capitalist exploitation purposes against both white and colored workers and farmers.

Recognizing these basic facts, the Communist Party is organizing the workers, colored and white, men and women, for common struggle against capitalism; raising the issue of equal social, economic and political rights for the Negroes and for the right of self-determination. This latter slogan can become a reality only when the workers and poor farmers destroy capitalism and establish a Workers and Farmers—a Soviet government in the United States.

No fantastic, utopian and swindling program of a Garvy or a Lummax, but only revolutionary struggle will settle the Negro and all working class problems.

SPRINGFIELD, MASS.
UNION

SEP 27 1930

# NEGRO EXODUS TO AFRICA NOW IS PROBABILITY

## Hundreds of Thousands May Soon Be on Way to Found Colony on Dark Continent.

By FREDERIC J. HASKIN.

WASHINGTON, D. C., Sept. 26—An exodus of hundreds of thousands of Negroes to a colony of their own in Africa again appears as a possibility. Although this time the proposal to set aside certain African territory for the aboriginal African race emanates from Great Britain, American Negroes probably would gain the greatest advantage from such an action.

The British Labor Government has issued an official memorandum or white paper, as such documents are called in England, outlining a future policy to be followed in the Government of a vast territory in East Africa. It would embrace the British East African domains of Kenya and Uganda and, in addition, the rich region of Tanganyika, formerly German East Africa, but since the treaty of Versailles held by Great Britain under a treaty mandate.

The great majority of the people of these territories are native African blacks, but should the plan be carried out and possession and government be turned over to a Negro administration, it is believed likely that large numbers of American Negroes would emigrate to the new State.

Leaders of the Negro race in the United States declare that there is a growing race consciousness in America and that only a proper opportunity is needed for a concerted movement. Negro education in the United States has spread rapidly in the last two or three decades. Enough generations have passed since the emancipation of the slaves to give the race a feeling of actual independence. Negroes have built up their own institutions with varying degrees of success but with a persistence which, it is claimed, indicates a real desire to maintain racial integrity.

Certainly, the American Negro has shown an inclination toward colonization in this country. In Harlem, in Chicago, in Washington, Atlanta, and in some other cities, Negroes have flocked together, occupying entire quarters of metropolises and carrying on a separate life. In Harlem, for example, they have their own stores, banks, theaters, professional men; in short, complete communities. Washington has not far short of as many Negro theaters as white. The United States has the largest Negro cities in the world. They are attached to or embraced within larger white cities but are, in effect, separate metropolises.

This is taken to indicate a desire on the part of the Negro to set up his own establishment, economic and political. It also is claimed that the thriving condition of these large American Negro communities shows the ability of the Negro race to take care of itself in a modern world, under machine age condition.

### Negro Leaders Are Ready.

There is no doubt that if the British Labor Government's policy is put into effect, Negro leaders here would lead migrations back to Africa. Education has made many American Negroes ill at ease in a manner illiterate Negroes have never known. The educated Negro feels that he has scholastic attainments equal or superior to a great many white men. Yet in the United States alone of all nations having substantion Negro populations, he has not been able to gain anything like social equality nor an equal opportunity in the economic world.

These educated Negroes feel that if they had a recognized nation of their own they could work out their racial destiny in a more satisfactory manner. They would stand on their own feet and their accomplishments would not be regarded merely as light reflected from the white man. This feeling has been growing in the United States for several years. It is expressed in the slowly but steadily expanding Negro press.

The example of Liberia is pointed out whenever the subject of an independent Negro nation is raised. Beyond question it constitutes an example of approximate failure. It has had a checkered, almost stormy career and today there are only 20,000 American Negroes there and those live in the capital, Monrovia, while the hinterland is in the hands of the savage natives and shows few traces of progress due to Negro initiative.

On that score Negro leaders point out that the experiment was tried too soon and that the territory occupied by Liberia is not the best for the use to which it was put.

Liberia was founded by the American Colonization Society, a group of American abolitionists, white men, who long before the Civil War sought to provide for the repatriation to their own continent of Negroes who had been sold into slavery here and their descendants. As early as 1822 Jehudi Ashmun, a white man, went to Africa as representative of the Colonization Society and established a colony at Cape Mesurado. The African coast then was a sort of no man's land to which only the vaguest claims were made by any European powers. Ashmun organized the former slaves he had taken over and led them against the natives who did not seem wholly hospitable. He defeated them and the colony held on. In 1824 Rev. Robert Gurley, another white man, went out as governor. It was he who invented the name of Liberia as a symbol of the recovered liberty of the repatriated slaves.

The idea was rather popular among abolitionists in the United States and in 1833 the "Independent African State of Maryland" was colonized at Las Palmas, near Monrovia. Later it was annexed to Liberia and survives as Maryland County.

### Settlements Consolidated.

In 1836, Thomas Buchanan, a cousin of President James Buchanan, went out as governor and consolidated the settlements into a state. Then came Joseph Jenkins Roberts of Virginia, an octoroon, who declared a republic independent of the American Colonization Society. He was recognized by the United States in 1847 and by the principal European powers in 1848 and 1849. Still only 3000 American Negroes had gone there.

The Negro state struggled along, however, and in 1871 was able to negotiate a $500,000 loan. Trouble over interest payments and boundary disputes necessitated intervention by the United States at one time to maintain the integrity of the Negro republic, but it lasted, and in the World War declared war on Germany. C. D. B. King, the President, signed the Treaty of Versailles. There is an American receiver general of customs who watches the revenues in the interests of foreign bond holders. Recently development of rubber properties by American capital has given promise of economic improvement. On the whole, however, Liberia has not been a gleaming success.

The British East African proposition is another matter. The territory is immensely rich. The British government has been fostering cotton growing on a large scale. Railroads have been built and there has been a large amount of internal improvement. Great potential wealth resides there.

A hitch may develop in that Germany is meditating a protest on the ground that the British government has no right to turn the territory of Tanganyika, at least, over to Negro rulers. The Germans point out that Great Britain is not possessor outright of the region, that it is merely mandated, held in trust, and is fundamentally German territory which may not be dealt with so freely.

About 1925, Richard Garvy, an American Negro, undertook to lead a black movement back to Africa. It proved abortive in spite of great enthusiasm created for a brief period. Difficulty arose because while Garvy favored a movement to Liberia, a strong part of the race wanted to go to Abyssinia. Abyssinia was not consulted, incidentally.

The matter still is in chancery but is likely to be agitated for some time. Mr. Lincoln is quoted as saying that colonization was the only true solution of the Negro problem. It may be that Amos and Andy yet will become members of the diplomatic corps.